

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Tramps are far less numerous than last year—cause, revival in business.

France with one-fifteenth the area of the United States has twice the number of landed proprietors.

A single estate in California is half as large as the State of Rhode Island: should there be no land-limitation laws in view of such facts?

"All the signs," says the *Indianapolis Sun*, "indicate the incoming of coöperation, as that principle has been sufficiently demonstrated in England and the centers of population in our own country to prove its practicability and superiority over the present scheme of competition."

"The Perfectionists of Oneida Creek," says the *Coöperative News*, "are about to dispatch a propagandist mission to England." Rather singular that such a plan should have been arranged without the knowledge of the Perfectionists themselves; wonder if it will be carried out in the same way!

That Swiss colony on the Tennessee table-lands, mentioned in our "Review Notes" of last week, consists of 115 families who purchased 10,000 acres in 1873 at the merely nominal price of one dollar an acre. They now have fine farms, including young orchards, and vineyards, and good dwellings, barns, cheese factories, etc.

From the *Worker*: "Our country has for half a century been drifting away from the normal order. The cities have been building up at the expense of the country. At the beginning of the century one twenty-fifth of our population was in cities; in 1870 one-fifth. That tells the story. Our civilization has been gorging the centers and depleting the extremities; feeding the cities and depopulating the country. There is no room in the cities; every line of bread-winning is choked with struggling masses of human beings. While thousands suffer and slowly starve in the cities, millions of acres await cultivation. Plainly, the thing to be done is to get the workless at work on the land."

"What quality is it," asks the *New York Daily Graphic*, "that earns a living in these our Christian days? Is it honest labor? Or is it the capacity to get all the labor possible out of workingmen and women at the lowest rates possible and pocket the profit thereof? Do we want an intelligent, cultivated working class? Or a squalid, ignorant, brutal and degraded one? Will you always so arrange matters that the crowded tenement shall be the worker's home, the grogshop his nearest symposium, and his the minimum of clothes and food, his life a constant struggle to make both ends meet—and two very poor ends at that—and then expect him to be an able, honorable, intelligent citizen of this great Republic, wherein all 'honest labor is honorable?'"

Labor troubles in Great Britain multiply. A single telegram of the past week has the following: "The iron masters of Lanarkshire and Ayrshire met in Glasgow yesterday and resolved not to accede to the demand of the workingmen for an increase of wages until the price of iron exceeds fifty shillings a ton. The masters will immediately blow out a third of their furnaces, as they believe that the revival in the iron trade is only temporary. The self-acting minders in the Ashton Cotton Mills are the class of operatives most determined on a strike. The weavers have not yet come to a definite resolution, but they may strike with the minders. If they do not they will be in almost every case locked out. The funds of the Minders' Union will possibly enable them to continue the struggle for two months or more. The weavers could not possibly remain out so long without experiencing great privations. The card-room hands have not acted, but they will doubtless be locked out when the strike begins. Notices of a five per centum reduction in the wages were posted in the mills at Lancaster yesterday. The reduction affects 800 hands. Notices of short time and less wages were also posted in the mills near Stockport. The operatives of two large mills at Mossley struck yesterday against a reduction, and notice of a reduction was posted at other mills."

Prof. Felix Adler gives in the *Worker* four very cogent reasons why capitalists should take an earnest interest in agricultural colonization: "1. The surplus laborers while remaining in the cities are idle consumers, but if transplanted to the country they might become active producers. Here they diminish the wealth of the nation; there they might add to it. 2. The evil of a periodical glut of the labor market calls for special attention, because it is not a temporary one. It is likely to continue so long as the pres-

ent industrial system lasts. For a permanent evil there must be a permanent remedy. Colonization offers such a remedy. 3. The rich man is the steward of the wealth he holds. The suffering of the poor is appalling. In vain we give, and give largely, for we do not help. Wherever we probe the surface of poverty we come upon want of employment as the underlying cause. For charity's sake, therefore, we must resort to colonization. 4. The colonization movement is of immense present importance, because, apart from what it may directly accomplish, it will be a sign of real sympathy on the part of the capitalists with the working people. I do not think the sober workingmen and workingwomen of this country favor revolution. I am convinced that their spirit is law-abiding. But we must not tax their patience too greatly. Indifference on the part of the rich is a crime. It breeds a rebellious despair in the hearts of the poor. If it is sadly true that any change for the better in their lot must be slow, let us at least show to the sufferers that we honestly desire the change, and are seriously intent on finding the ways and means to bring it about. The colonization movement will conciliate, and that is perhaps the greatest service it can now render."

MISERIES OF INCONGRUOUS ASSOCIATION.

AN "AWFUL" WARNING.

EDITORS AMERICAN SOCIALIST:—You have often warned those who are convinced of the advantages of Communistic life, and are desirous of making the trial, against too much haste in attempting close family relations; and this warning cannot be too often repeated. Persons who have little acquaintance with each other, and hence little knowledge of each other's habits, tastes and dominant tendencies, or controlling convictions on vital questions, surely incur a great risk in plunging at once into Communistic or intimate relations of any kind.

Among the would-be Communists whom I have met it has been generally apparent that those most eager to enter upon a practical attempt are the very ones least fitted for success in it. Rarely do I meet with those who have intelligently counted the cost to themselves, or, in fact, truly apprehended the spirit of the Communal or unselfish life. I find that their minds dwell chiefly on the material economies and social advantages—the comparative freedom from labor and care, and opportunities for personal enjoyment—which they think will be secured; while seldom does one pause to think whether he or she has any personal habit or favorite indulgence that may be a source of annoyance to others and detrimental to the welfare of all—much less are they considering the superior opportunities and advantages which this mode of life affords for useful and efficient service to others, as well as for self-improvement. These latter, as I apprehend, are the chief recommendations of Communism; in fact, the only purposes for which it can be successfully inaugurated and maintained. Selfishness belongs to individualism. It is the destruction of Communism. So long as self-interest, self-relief, self-comfort, self-enjoyment are uppermost in the minds of persons, they are unfitted for Communal life, and any attempt they may make to institute it will assuredly result in discomfort to themselves and disaster to their enterprise.

This result seems to be ordained in the nature of things, and if so no ingenuity in inventing plans of organization, or devising checks and balances upon selfishness, will be of much avail. Nothing less than some force capable of exterminating selfishness from the individual, or at least of effectually subordinating it to the higher principle of unselfish love, is competent to prepare people for Communistic association. Religion, in its highest and best sense, is such a force, and I know of no other that is adequate to the end. To attempt, then, to found a Community without religion—by which I mean that recognition of the Highest, and of duty to that Highest, which lead to an earnest consecration of soul and body to right living and to unselfish service—seems as futile as to undertake to build a house of bricks or cobble-stones without mortar. The cementing element is wanting, and a speedy disintegration is the natural result.

Many well-meaning and generous-hearted persons,

who desire to be unselfish and faithful to every duty, have yet been unaccustomed to any careful discipline of themselves as regards habits and actions which may annoy those around them. They will whistle or sing when nobody wishes to hear them, or they will talk incessantly when others would prefer silence. Some will smoke, snuff or chew and expectorate tobacco, keeping their persons saturated with the "stinking weed," to the disgust of all sensitive people, and some who don't use this weed are heedless of the cleanliness of their garments or persons till they become offensive to the olfactories of those about them. Some move about with a heavy, clumsy tread, slam doors, and seem to delight in "making a noise in the world" with everything they touch. Others like to sit up late o' nights, and by their talk, singing or heedless movements disturb the early retirers. Some have families of undisciplined children, whom they are neither able to control themselves nor willing that others should. And, besides, persons who have independence of mind enough to declare themselves Communists against the popular sentiment of the time are pretty sure to have strong opinions on a variety of subjects, and to delight in trotting out their hobbies on all occasions, appropriate and inappropriate.

Let a company of such come together in close family relations, without previous discipline in self-denial and deference to others, and they will find themselves in something very different from the *heaven* they have pictured in imagination. And when they become aware of the restraints that must be put upon their individual proclivities, and the regard that must be paid to the wishes of others, in order to make their close association in any way tolerable, and especially when they find that self-denial, patient industry and economy are necessary to put a new enterprise on its feet, no wonder they begin to sigh for "the flesh-pots of Egypt," and prefer to return to the "freedom" of individualism. Hence numerous associative attempts, entered upon with enthusiasm and more or less of unselfish devotion on the part of their promoters, have speedily come to grief, and the land is strewn with the wrecks of Phalansteries, Communes, Coöperative Homes, and the like, which should warn all new adventurers to avoid the mistakes and follies of their predecessors.

One of these mistakes obviously is the notion that men and women are capable of entering upon the higher or heavenly life of Communism so long as selfish ease and comfort are their predominant desire, or until they have grown or become regenerated out of selfishness into universal love—out of self-seeking into seeking the welfare of others. Another mistake is that of risking property or a comfortable home in an attempt at Communal or Associative life, without first adequately testing in some way the fitness of ourselves and our associates for that form of life.

The safer way would be for a small number of persons, who have become so thoroughly acquainted with each other as to have entire confidence that all are pervaded by the right spirit, to first enter tentatively or experimentally upon the new mode of life, *right where they are*. There is a fearful risk in going hundreds of miles to join with people you never saw. When a small number of confiding friends have achieved a good measure of success, and have established a strong nucleus of homogeneous elements, characterized by *spiritual* unity rather than mere intellectual agreement, then they may safely receive and gradually assimilate others who are willing to submit to the necessary discipline. In this way, it would seem, a strong body of congruous elements may in time be built up that will resist all disintegrating influences.

But, without further argument, let me introduce the "awful warning" from a recent actual attempt, which has suggested the foregoing remarks.

I have an esteemed friend, a gentleman of university education and high social standing in his native country, brought up to literary pursuits, who came to America some years since full of admiration of our free and progressive institutions, but desirous of aiding in the establishment of still higher and better. He is a Communist in the American meaning of that term, a radical reformer on all questions of diet, dress, education, governmental policy, etc., and a philanthropist of the most unselfish type—albeit he became so disgusted with the sham which, in his native country (as in many others), goes under the name of Religion, that he has been inclined (unwisely as I think) to repudiate the word altogether, as well as most that it usually signifies.

My friend obtained possession of a few hundred acres of land, desirably located in a Western State, erected a small dwelling, and then, having no family of his own,

sought to attract about him persons of like mind and tastes, to share with him the advantages he had secured, and assist in propagating his ideas for the general good. Not succeeding by more private methods in finding such associates as he desired, he a few months since caused a public announcement to be made in a Western Socialistic publication, to the effect that "some people, without bad habits, who would like to engage in righteous Coöperation, may come to the above place. No money is needed." He stipulated, in his imperfect English, that "they must write all about themselves, to judge what companions they would be, and wait for an answer before coming."

Not long afterward, two men presented themselves at his door, who had come hundreds of miles in response to his announcement, but who, in their eagerness to avail themselves of so promising an opportunity, had neglected to comply with the stipulations as to writing "all about themselves" and waiting for an answer. They had come to *stay*, and reported that numbers more were to arrive shortly. As the men talked fairly, and professed to desire to live by the golden rule, my generous-hearted friend concluded to waive his stipulations, and allowed them to remain. In due time their families arrived, and others also, until the little domicile was overcrowded with occupants. The following from my friend's letter before me, containing extracts from his diary, will give some idea of the situation:

"We eat in the north room, 14 x 16, where I sleep, the bed being concealed by sheets hanging from the ceiling. The printing-press, 4 x 8, takes much room; book-shelf, cupboard, writing and other tables, imposing-stone, type-case, settee, —'s trunk, boxes, etc., leave little room."

But overcrowding was the least of the annoyances. My philanthropic friend soon discovered that some of his *protégés* were addicted to tobacco using and other habits of uncleanness which were very offensive to him; some used profane and coarse language, which grated on his cultivated ears; the men were fond of hunting and fishing and of feasting on the captured game, while my friend is a rigid vegetarian, who would sooner starve than kill an animal for food, and would not harm a fly if he could avoid it; they especially delighted in swine's flesh, and food fried in grease, all of which is my friend's particular abomination; children were boisterous and unruly; parents scolded and punished with violence; domestic animals noisy and filthy about the house, etc., etc. All this was more than the sensitive man's nerves could bear. The fumes of tobacco and of the frying-pan gave him nausea and a chronic headache; the worry and noise made it impossible for him to sleep, and illness was the consequence.

He soon "commenced to believe" that these people were "not of the right kind." But what should he do? Of course, he hesitated about making out the papers which should organize them into a nominal Community, and about deeding to them the land which he had proposed to donate to the object. The would-be Communists became impatient, and one of them determined to bring matters to a speedy crisis by an effectual, if not exactly *fraternal*, mode of procedure. I give my friend's words:

"Soon after they had been to breakfast, — came to my bed with a rope, and said he would hang me immediately if I did not get up and write out a Constitution, etc. . . . As I considered him crazy, I got up, weak as I was, and patched up something for a Constitution, wrote out my deed of donation, and afterward walked to — [the county-seat] to leave the deed for record."

When I state that my friend is, and has been for many years, if not from birth, a *cripple*, and is small of stature, it will be understood why he so readily succumbed to the *hempen* argument presented on this occasion.

But matters do not seem to have improved much after taking this important step. At a later date my friend writes in his diary in the following melancholy strain:

"I never had it more uncomfortable than now, with so many in the house. Children crying and other noise prevented my attempt to sleep. The greatest trouble now is that I cannot get a chance to sleep. Don't know what to do about it. Intend to go elsewhere, but it may be as bad there. . . . Noise of children shouting, talking, screaming, knocking on the wall, etc. Sewing-machines and talking in south room preventing thinking and writing. Astonishing that 'people' do not know enough to have respect for others' feelings; do not care to fulfill their promises (i. e., to build a house several weeks ago), although they claim to be Socialists and Communists and to follow the golden rule. It will not do to trust the 'people,' to judge from what I have seen. They are generally as bad as brutes, or their oppressors; cruel to other animals; have no refinement, even if fine clothes, and no sense of need of it, it seems. It is hard to have to be a grindstone for polishing them. It is discouraging. Better die than live as

now. Filthiness in the house and around it is a horrible annoyance to me. The floor never was so dirty, the smell never so bad. The grass near the house has been mostly plowed up or used up; too many trees cut down; no opportunity to rest under any grape-vine; Jim whistling; children crying; children whipped often; Mrs. — shouting, 'Jimmy! Jimmy!' repeatedly; Mrs. — talking much to her children in south room after whipping them. 'Jimmy! Jimmy!' again. This takes my time horribly. . . . Shouting for supper. Jim shouting horribly. . . . More shouting, screaming, etc. Awful! Awful!"

But enough! Could there be a more appalling picture of the results of an attempt to Communize by unfit and incongruous people? Is not my friend's experience, indeed, an "awful" warning? It is quite probable there were peculiarities and idiosyncrasies on his part that were as repulsive to his new associates as theirs were to him, but this only emphasizes the caution against attempting close relations where there is a possibility that such incongruities exist.

I will only add that my friend was at last obliged to take his staff and hobble as he best could, in his lameness and weakness, to a neighboring town in search of quiet and sleep—from which place his letter to me was written, asking advice what to do in these trying circumstances. Mr. Editor, what shall I say to him?

It can hardly be anticipated that a Community formed in such a manner will last more than a century, and it is not improbable that your paper will live long enough to chronicle another "Communitistic failure." Nevertheless, I am still

Yours for "the enlargement and perfection of Home,"
A CONSTANT READER.

Ancora, N. J.

CO-OPERATION.

[From the Boston Herald.]

Not many years ago one of our leading citizens, Hon. Josiah Quincy, conceived the idea of planting in Boston the popular system of savings which had been in successful operation in Philadelphia for upward of forty years, and which had resulted so beneficially to the working classes of that city, and the city itself had acquired the title of "City of Homes." Three several years the above-named gentleman, aided by such men as the Hon. Joseph S. Ropes, Gamaliel Bradford, J. Q. A. Brackett and others, petitioned our Legislature for authority to establish the system in Massachusetts, twice unsuccessfully. The first year the matter scarcely received attention; the second year it was defeated by the savings-bank interest; the third year an organized effort was made and with success, it being an "off" year with the savings-banks. Immediately following the passage of the bill and approval by the Governor, the system was planted, and has grown, and to-day a dozen of these "Coöperative Banks," or "Building Associations," as the Philadelphians call them, are chartered in this State. It is of the Homestead Coöperative Saving Fund and Loan Association of this city that we now make special note. It was the second to ask for a charter. It has been in operation two years, and is to hold its second annual meeting on the 10th inst. Its first annual report shows 182 members and 855 shares, as against 257 members and 1253 shares shown in the second annual report.

The shares have earned an annual interest as follows: First, second and third six months, 6 per cent.; fourth six months, 8 per cent. The accounts are made up half-yearly. The business of the corporation is steadily increasing in volume, and the beneficial results are being more widely known and better understood. The money sells at good rates. The reasons for this are undoubtedly found in the fact that there are no middlemen to pay, and a loan may be repaid at any time without notice. The demand for shares is such that the directors have decided to issue a new series at the annual meeting. In the management of these Associations the

MOST RIGID ECONOMY

is practiced. Meeting but once a month, in a hall of modest dimensions and no adornments, the rent is kept at the minimum. The financial officers are content, for the present, at least, to receive the money over pine tables.

The success which followed the planting of these Associations led Mr. Quincy to search still further for some enterprise which could be started here for the benefit of the working classes. The result was the successful establishment in our city of the Boston Coöperative store, where all may obtain the articles of consumption usually found in a first-class grocery. The business done in England by Coöperative stores is simply immense in its proportions, and the stores are numbered by thousands. For example, the Army and Navy Coöperative store of London employs about two

thousand persons in its various branches; the Leeds Industrial of Leeds owns nearly fifty stores, and has a membership of nearly twenty thousand persons. So great has been the increase in wealth and influence of the Coöperative stores in England that the trades have formed a league and petitioned Parliament to "abate" them. Parliament condescended to appoint a committee and a hearing has been recently had, the committee desiring to continue its labors another session. The testimony at these hearings was at once interesting and instructive. The inevitable result, so far, has been to extensively advertise the Coöperative stores. The time is probably not far distant when the system will be an extensive one here. Since the opening of the store in this city its stockholders have increased about 40 per cent., and the demand for shares is a constant one. Several of our first families are identified with the store. It need not be said that the public is watching the growth of this store; that traders generally look with jealous eyes upon the movement; but we feel confident that the gentlemen connected with it will see to it that no backward step is taken. We are informed that branch stores will be opened as soon as circumstances will warrant it, and it is already proposed to increase the capital stock with extensions in view.

WORDS AND PHRASES.

It often happens to a person, in reading either books or periodical literature, that he comes across words and phrases the exact derivation and meaning of which are obscure. This is caused partly by the fact that new words and phrases are being constantly added to the language, so that, however well-informed one may be to-day, in a few years there will again be an accumulation of terms which he does not understand. These new words and phrases are invented, sometimes by studied design, sometimes by a sort of happy accident; they hit the popular humor, have at first a local circulation, which, spreading farther and farther, finally compels the dictionary-makers to acknowledge and adopt them as part of the English language. Not all the new words get into the dictionaries, but only the best and most serviceable of them. There is a large class of slang phrases which, after a short and vulgar existence, are consigned to merited oblivion. New ones constantly take their places, and thus they come and go, like generations of short-lived insects.

There are one or two stages in the history of words in which it is particularly difficult to get at their derivation and meaning; for example, where a new word has made itself suddenly popular so as to be in general use, and yet has not found its place in the dictionaries. Editors of dictionaries have to exercise some caution in admitting such words. Or, as another example, very old words and phrases, the meaning and use of which have changed materially in the course of time. The derivation and ancient meaning of such is a matter of interest.

It has occurred to me that it would be doing good service to the public if writers would occasionally make up lists of words they come across which have an interest on one or the other points I have mentioned, and publish them. It would also be useful to include instances of common words wrongly used. Having in mind a few words of this sort, I determined, when the idea of a service to the public occurred to me, to search for others and make up a short introductory list which I here present. As authorities, I shall refer my selections to sundry clippings from various periodicals, to Prof. Brewer's "Dictionary of Phrase and Fable," Dr. Bombaugh's "Gleanings for the Curious," etc. I trust that some of the items will prove useful. I give them helter-skelter, without any attempt at order, some for the sake of their derivation, some for their changed meaning, and one or two for their newness.

The phrase *Oh! dear me!* is a corruption of *Oh! Deus meus!* (Oh, my God).

Coals are often called *black diamonds*, because coals and diamonds are both carbon.

Dumb-bells is a corruption of *dumpels*, or *dumplings*: the same word as *dumplings*, and meaning heavy, dull.

The musical terms, *Do, re, mi, fa, sol, la* (Italian), *ut, re, mi, fa, sol, la* (French), are from an old Latin monkish hymn addressed to St. John, used by Guido, in the eleventh century, in teaching:

"Ut queant laxis, resonare fibris,
Mira gestorum, famuli tuorum,
Solve polluti, labiis reatum."

The phrase *Almighty Dollar* was first used by Washington Irving in his sketch of a "Creole Village," (1837).

The *Apostolic Fathers* were five advocates of the

Christian religion contemporary with the Apostles, viz., Clement of Rome, Barnabas, Hermas, Ignatius, and Polycarp.

Navy. We read in almost any number of the London *Labor News* that *navvies* can procure employment on a certain railroad mentioned. The word is evidently abbreviated from *navigator*. But why should earth-workers be called navigators, or navvies? At a period when, in England, canal-making was the national enterprise the workmen employed on them were called "navigators," as cutting the way for navigation. And when railway-building began to draw the laborers from work on the canals they still retained their title of *navvies*.

Neighbor. Nigh-boor. Formerly this word meant "The boor who lives nigh to us;" and *boor* did not then mean a stupid, ignorant fellow, but simply a farmer, as in Dutch now.

Hoodlum. This is a new American word not yet admitted to Webster. It is said to have originated in this way: A newspaper man in San Francisco, in attempting to coin a word to designate a gang of street rowdies under the lead of one Muldoon, hit on the idea of dubbing them the "noodlums;" that is, simply reversing the leader's name. In writing the word, the first stroke of the *n* happened to be a little taller than the other, and the compositor took it for *hoodlum*, so hoodlum it is, and probably ever will be.

Encore. Brewer says that our use of this word is entirely unknown to the French, who use the word *bis* (twice) if they wish a thing repeated. The French, however, say *encore une tasse* (another cup), *encore une fois* (still once more).

Mind your P's and Q's. Be very circumspect and careful in your behavior. Several explanations of this phrase are given. One is this: When scores were kept in public houses in chalk-marks and tallies, *p* was set down for "pints," and *q* for "quarts." Mine host would then often say to the drawer who went to make the score, "Mind your P's and Q's," and often the customer would give the same caution, that he might not be charged for quarts instead of pints.

A 1. Means first-class—the very best. In Lloyd's "Register of Shipping" the character of the ship's hull is designated by letters, and that of the anchors, cables and stores, by figures. *A 1* means hull first-rate, and also the anchors, cables, and stores; *A 2*, hull first-rate, but furniture second-rate.

Idiot. Originally this word meant simply a private person, one not occupying any public office. Hence Jeremy Taylor said, "Humility is a duty of great ones as well as of *idiots*" (private persons). The Greeks had the expression "a priest or an idiot" (layman), "a poet or an idiot" (prose writer). As idiots were persons not employed in public offices the term came to indicate incompetence to fulfill high duties, and finally to mean a simpleton, destitute of ordinary intellect.

Irish Legs. Thick and clumsy ones. Grose says that "the Irish women have a dispensation from the Pope to wear the thick end of their legs downwards." —Brewer.

Library. Before the invention of paper the substance most in use for writing on was the thin rind between the outside bark and solid wood of certain reeds and trees, especially of the papyrus plant. This substance was in Latin called *liber*, which came in time to signify also a "book." Hence our *library*, a place for books; *librarian*, the keeper of books, etc.

There are a number of misnomers in our language which are quite misleading. I will mention a few:

Whalebone is no bone at all, but is an elastic substance attached to the upper jaw of a whale in long, thin strips fringed at the edges. These strips form a sieve or strainer to retain the small fry which the whale sucks in, and which constitute its food. It is an amusing fact that an old English statute prescribed that all stranded whales should belong to the crown, and that the *tails* of the fish should go to the queen, as she needed the whalebone!

Catgut, of which violin-strings are made, is not the gut of cats, but of sheep.

Tube-rose is no rose, but the tuberous polianth.

Slave is from *slav, slavi*, which originally meant noble, illustrious.

Lunar Caustic is nitrate of silver. It gets its name from the fact that silver is the astrological symbol of Luna, the moon.

Sealing Wax is not wax at all. It is made of shellac, turpentine, and cinnabar. The latter gives it the red color.

Irish Stew is a dish unknown in Ireland.

Kid Gloves are mostly made of lamb-skin.

Pen means a feather or quill, from the Latin *penna*,

a wing; in view of which the name "steel pen" is peculiar.

German Silver is not silver, nor was the mixture of metals so called invented by a German; but the secret of its composition came from China, where it has been in use for ages.

Galvanized Iron is not now iron galvanized. It is iron coated with zinc by dipping it in a zinc bath containing muriatic acid, sodium or potassium, etc.

Eating Humble-pie. This phrase is traced to an old French word "*ombles*," meaning entrails. In the old time, when a deer was killed by the huntsman of some lord or wealthy land-owner, the choice parts of the venison were served up for the latter and his family, while the entrails were made into a pie for the servants and retainers, who ate at a lower table. Hence to take low ground or submit one's self has come to be called "eating humble (*omble*) pie."

Knave once signified a servant. Bombaugh says that in an early translation of the New Testament, instead of "Paul, the Servant," we read "Paul the Knave of Jesus Christ."

Villain formerly meant a bondman. Blackstone used the term to denote those who held land in *villanage*, or by reason of base services.

Brat is not considered a very elegant word to apply to children now. Formerly it had an honorable meaning. An old hymn, or *De profundis*, by Gascoigne, contains the lines—

"O Israel, O household of the Lord,
O Abraham's brats, O brood of blessed seed,
O chosen sheep that loved the Lord indeed."

Imp. This is from Bacon's *Pathway unto Prayer*: "Let us pray for the preservation of the King's most excellent Majesty, and for the prosperous success of his entirely beloved son, Edward our Prince, that most angelic *imp*."

Many other instances might be given of words which once had a high and honorable meaning, but have taken on a base meaning. Their course seems to be downhill, not up. F. W.-S.

ENGLISH SPELLING REFORM.

[Scribner's Monthly.]

It requires no very close observation of the signs of the times, to be aware that reform of English orthography is rapidly coming to the front, as one of the most important of the minor questions of the day. It is perfectly correct to assert that only a few years ago the subject scarcely excited any particular interest outside of a very limited circle of scholars. Suggestions of change, of whatever nature, were rarely even referred to, save as illustrations of the harmless lunacy of crack-brained theorists. If they were spoken of seriously, it was nearly always for the purpose of protesting against the audacity and impiety of that fanaticism which, for the sake of an ideal perfection in unimportant details, would be willing to unsettle the very foundations of the language, and impair, if not entirely destroy, a sacred legacy from the past, bound up forever, whether for good or evil, with the literature of the race.

All this is now altered. Within the past five years the discussion of the subject has assumed an entirely different character. The demand for reform is no longer confined to a few scattered scholars without influence, and usually without even so much as notoriety. On the contrary, it has extended in some cases to whole classes. Philological societies appoint committees to examine and report what is best to be done. School boards petition government to establish a commission to investigate the whole subject. Nor is participation in the controversy that has sprung up limited to those alone who have a direct interest in the educational aspects of the question. Either on one side or the other, men of letters of every grade and scholars in every department are entering for a tilt in the orthographical tournament that is now going on. All this, to be sure, is strictly far more true of England than of this country; but to a certain extent it is true of this.

What has brought about this sudden change it is not so easy to determine. Doubtless there has been for a long time a wide dissatisfaction with the existing state of things, although it has found little audible expression. To this dissatisfaction a powerful impulse has been given by the study of our speech in its earlier forms, a study which has made its most rapid progress during the few years just past. The principle objections which prejudice opposes to change have their force almost wholly destroyed, when the facts of language are brought directly home to the attention. Shrines upon which ignorance conferred sanctity, and to which stupidity bowed with unquestioning adoration

have been utterly and instantaneously demolished by the remorseless iconoclasm of Early English scholarship. Moreover, the character of the advocates of reform is something that of itself makes an impression. To the opinions expressed by them, their abilities and attainments may not be sufficient to command assent; but they are sufficient to impose respect. There is an uneasy consciousness in the minds of those most opposed to change that it is no longer quite safe to indulge in that contemptuous treatment of the subject which a short time ago was the only argument. A reform which numbers among its advocates every living linguistic scholar of any eminence whatever, which in addition includes every one who has made the scientific study of English a specialty, may be inexpedient, may be impracticable, may be even harmful; but it cannot well be demolished by brief editorials, nor superciliously thrust aside with an air of jaunty superiority. If the question is to be argued at all, it must now be argued on its merits. In such a discussion it will be found that the favorers of change, whether unreasonable in their expectations or not, know precisely what they are talking about; and this is a charge that can rarely be brought against their opponents.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 18, 1879.

MR. NOYES, in his message to the Oneida Community proposing the late "Change of Social Platform," advised that the members should, first of all, "go into a new and earnest study of the 7th chapter of 1st Corinthians." As a help to that study, we shall reprint in the next number of the AMERICAN SOCIALIST a commentary on that chapter by Mr. Noyes, first published in the *Brooklyn Circular* Feb. 5, 1853. It is a most thorough presentation of the Great Apostle's views of marriage, and can scarcely fail to command the general interest of our readers.

FROM the minutes of the proceedings of the Presbytery of Utica at its meeting on Sept. 9th we take the following:

"In view of the recent action of the Oneida Community it was moved that the committee of Presbytery on that matter be discontinued. The motion was referred to Rev. Messrs. Parmelee, Jessup and Williams."

"*Afternoon session.*—The committee to whom was referred the motion to discontinue the committee on the Oneida Community, reported the following preamble and resolution, which were unanimously adopted:

"Whereas, the Oneida Community has publicly announced its determination to discontinue certain immoral practices, to protest and act against which a committee was appointed by this Presbytery at a meeting held at Utica; therefore

"Resolved, that the aforesaid committee be and is hereby discharged with the thanks of the Presbytery for its services."

TO THE FRIENDS OF O. C.

Congratulations pour in upon the Oneida Community thick and fast on account of its "new departure." It need not be said that they are very welcome. It is more than pleasant to realize that the days of persecution are ended, and that the Community may now continue its course with the approbation of even its former enemies, and especially gratifying is it to feel that a cause of offense is removed from between the Community and those who would gladly coöperate with it in its general objects. But there are a few friends of the Community who sincerely regret its "new departure." They reason in this way: "If the system of complex marriage is true, as the Community still profess to believe, they should stick to it at all hazards, and let the consequences take care of themselves." But these friends must remember that civilization advances by short steps; and that it is often as important that we should ask, "What is possible and expedient?" as, "What is absolutely right?" Not that convictions of truth should ever be abandoned; but that the immediate objects sought should bear a close relation to the means of their attainment. It happens thousands of times in practical life that men with the strongest desires for great accomplishments wisely content themselves with small ones, because the former are for the time being quite beyond their reach. So it is in matters of moral and social progress; and they who carefully adjust their aims to their means may be, not only wiser, but not less bold or steadfast in their convictions than those who never listen to the

counsels of prudence. It does not at all follow that persons in receding from the practical assertion of some special principle that they deem true in any sense display the "white feather." They may even in so doing exercise more courage than would be required to continue their previous course. The Oneida Community have made a pretty fair social reconnaissance; they have perhaps a clearer conception than their outside friends of the difficulties of maintaining a social system so much in advance of existing civilization, and certainly have a better knowledge of the means at their command; and if they have concluded that the cause of human advancement will not suffer by their present action, their judgment should be received with at least respect, especially as their career for more than thirty years has been one of unexampled daring. The Community has no regrets for the past; it, on the contrary, considers itself fortunate in having been called to such pioneer work; it rejoices in the general results of its reconnaissance; it abandons no previous convictions; it is simply persuaded that it is best for all interests, including those of social progress itself, that it should give up the practice of complex marriage and place itself on Paul's platform, which allows marriage but prefers celibacy. And it does this in the utmost sincerity and good faith. If the underlying principles of complex marriage are true, as the Community holds, the day will yet come when that system will be honored as it deserves; its indorsers and advocates can safely commit its claims to the civilization of the future.

NATIONAL EXULTATION CRITICISED.

The following paragraph, cut from the *Christian Union*, is a specimen of matter that is very common just now in American newspapers—a commendable specimen, too, for it contents itself with a simple statement of fact:

"The appointment by the English Government of a commission of twenty to investigate the condition of agriculture in Great Britain, Continental Europe and America shows that the English understand the nature and the gravity of the crisis now upon them. This commission includes some of the largest land-holders in England, and its members will visit these different countries and make personal examination of their resources and methods of agriculture. We have already noted the mission of Messrs. Read and Pell to this country to investigate its condition and its probable produce of crops and live stock during the next four years. The English farmers have steadily lost money for the last four years. Formerly a poor crop was partially compensated for by advanced prices, but now American grains are sold at so low a figure that the prices remain low however small the home-supply may be. It was recently stated in Parliament that the bad yield and low prices of last year involved a loss to the country of £58,000,000, and that if present prices are maintained agriculture in England must be given up. As the American yield will undoubtedly increase from year to year, it is difficult to see how any advance of prices can be hoped for. England must change her land system; she must bring her crops into market at a diminished cost; and this means an immense reduction of land-rents and the working of the land by a great number of persons who are owners and not tenants. Meanwhile we are profiting by England's misfortunes. There are forty-four Bessemer converters idle in the United Kingdom; in the United States not one. Every week brings English farmers to this country with experience and capital. A number of Yorkshire men are now on their way, with a very considerable joint capital, who propose to settle together at some point in the West. An entire establishment is about to remove from Sheffield, and there are many indications that the tide of wealth and of the best kind of immigration is steadily setting toward our shores."

For our part, we protest against any expression of national exultation over such facts as are presented above, as unseemly, unchristian, and short-sighted: unseemly because of the close relationship between the United States and England—a relationship like that of a young man, who has thrown off all paternal superintendence and is carrying on business independently and with success, toward his father, who is struggling with difficulties that the young man will soon have to encounter himself; unchristian, because it is essentially selfish and cares naught for the suffering and distress of other nations; short-sighted, because it does not perceive that the misfortunes of other countries which drive their mechanics, their farmers, their capitalists to this country, if continued will in the end produce just the overpopulated, overstocked conditions here which now prevail in Europe and Asia and occasion their distresses. The only satis-

faction we can derive as Socialists and as Christians in the contemplation of national successes that are balanced by national misfortunes is in considering that both the successes and the misfortunes are effected by influences that are irresistible in their course and will continue operative until every waste place of the earth is reclaimed and made to contribute to the sustenance of civilized man; and even this view requires for its complement the hope that as the inhabitants of the earth approach their maximum number, unobjectionable methods will be discovered for limiting and controlling population.

STUDIES IN PRACTICAL COMMUNISM.

V.

LEVELING UP.

In every village there are those who come to be regarded as examples worthy of imitation—standards of excellence or of taste; and the same is the case in a Community. But there is this difference: that in the village circumstances of wealth, social position, etc., may prevent the majority of the inhabitants from success in patterning after their standards; and one family may greatly admire the manners, education, dress, buildings, furniture, equipages, etc., of another family, while utterly powerless to secure for itself the things it so much admires: but in a genuine Community the conditions are essentially the same for all—all live in the same buildings, eat the same food, engage in the same amusements, attend the same schools, have the same allowance for dress, ride in the same carriages, and so on. Of course, under these common conditions the distinctions which obtain in a village tend to disappear. A leveling tendency is constantly operative, but it *levels upward*. It is impossible, in the nature of things, that there should be absolute equality in education and in the higher departments of life and culture, owing to the inherent differences in natural endowment; but there is a steady approach to equality even in these matters, and as we go downward to more material and objective things the leveling-up tendency pretty much has its own way. For example, the best cooks are sure to set the standard of excellence which all will strive to attain or excel if may be; so it is with the best housekeepers, the best gardeners, the best farmers, etc.

This leveling-up tendency has great advantages and a few disadvantages. It is a constant stimulus to improvement in all departments of the Community; it is an ever-active incentive to personal culture; it favors the best education, the best taste and execution in all the arts; it checks rudeness in manner and speech; it eliminates whatever is gross and offensive in conduct, and, in short, tends to bring all the members of a Society up to its highest standards of excellence.

On the other hand, the leveling-up tendency may make it difficult to practice that strict economy which circumstances may demand. The members, we will suppose, represent the different classes of common society: a few have been wealthy, lived well, dressed well, and rode in fine carriages; a larger number have avoided poverty and riches and have cultivated industrious and economical habits; while a small number have found it hard to make "the two ends meet," and have known what it is to "suffer need." Now when these persons come together in Communal life they have to share alike in all material things, and, as we have said, the tendency will be to approach the highest standard of living and the easiest standard of industry, while the general interests of the Community may require that for many years meager fare and much hard work shall be the rule; and even after a Community has established profitable industries and gained some degree of wealth, their income is liable to be diminished by various causes, so that a return to rigid economy is necessary; and at this stage the greatest difficulty is likely to be met, for experience shows that whatever advance is made in the style of Communal living is likely to be permanent; that while it is easy to add one luxury after another it is not easy to drop off any luxury once gained. For a single example, a Community which begins by doing its riding about in a lumber-wagon with common boards for seats, and after horses that drag the plow, is pretty sure to have, after a

term of years, the best cushioned carriages with steeds to match; and whatever the conditions and prospects of the businesses of the Community may be it will be difficult to go back to the lumber-wagon and board-seat, or even give up any of the luxuries supplied by equipages already obtained. If under the stress of economy the Community is able to hold things as they are and prevent the purchase of new and more costly vehicles, it will do pretty well. So of all expense departments of the Community.

But the difficulty of controlling expenses in a Community, and especially of giving up luxuries once generally enjoyed, great as it is, is not insuperable, as is shown by the experience of existing Communities. Under strong religious impulses, or under the urgent counsel of their revered leaders, some of them have given up such luxuries as tea, coffee and tobacco (!); and we know of one Community which in a time of pecuniary embarrassment resolved to wear their old clothes and not purchase any new ones for a twelvemonth—thereby relieving the common treasury from a draft of ten thousand dollars.

COMMUNITY ITEMS.

ONEIDA.

—Several light frosts last week.

—Applications for membership come in at the rate of four per day.

—There are 170 men and women now employed at the fruit-house.

—The fruit-preservers speak in high terms of a neat little peach-parer which they are using this season. The machine is made by Scott & Co., of Newark, and our fruit superintendent says it is the only machine he ever saw which would really pare a peach.

—Now is the time to observe the utter and unmitigated failure of fly-traps. We heard a new remedy for the fly nuisance recommended the other day. They say if you keep a potted geranium plant or freshly picked leaves in a vase in your room that the flies will give you the cold shoulder. Some of our folks believe in it.

—This is a great hop-growing region, nearly every farmer within five miles having a yard containing from one to three acres. It requires a small army of workers to harvest the crop in good order, and we are always made aware of the beginning of the picking season by the large wagon-loads of sun-burned men and women who come to spend their holidays on our grounds.

—An outside friend, writing under date Sept. 1st, says: "You surprise us with your change of social platform. We weren't anticipating it; we supposed complex marriage was the central prop of Oneida Communism. Oneida Communism and monogamy do sound a little incongruous. We don't object, though, if you keep the 'me and my wife, my son John and his wife, us four and no more,' out of your large-hearted, lovely home. Although I knew that the Community traveled in a vehicle that could turn short corners, I am surprised."

—Those of our readers who were subscribers to the ONEIDA CIRCULAR will perhaps remember a short series of articles on "Weeds" which once appeared in the columns of that paper. H. J. Seymour, the author, undertook to arouse the minds of farmers to what he considered a proper pitch of earnestness in regard to the extermination of weeds. Instead of lopping off the tops of the plants known under that name, and allowing them to spring up again and go to seed in the fall, his idea was that the roots should be extracted from the earth, that on no account should one weed be suffered to sow its seed for a coming season, and that this process should be continued until all weed-seed should be dislodged from the soil. We are unable to give all Mr. Seymour's arguments in favor of this plan, as he could say more and see more on the subject than it would take to fill a quarto. For a long time his scheme seemed to be received with the most discouraging and apathetic inattention. "A fine notion, to be sure, but who wants to be hoeing weeds during harvest-time and just when the frost is about to kill everything for this year at least?" Now, however, the heart of our friend is comforted. He has found a man capable of fully appreciating the "true inwardness" of this idea. For seven successive years Mr. Thacker, who has always advocated the no-weed system, has had charge of the O. C. vineyard, and has so faithfully carried on the war of extermination that the amount of time which he has been obliged to spend this season in destroying weeds may be safely estimated at one-tenth the time spent in that occupation

on any other part of the farm. You will occasionally see him passing through his trellises, hoe in hand, hitting here and there an almost invisible purslain. The average farmer, looking on, might be inclined to think that he was amusing himself or performing merely a work of supererogation. What could be the use of pottering over so few and such small specimens? Ah! but there is just the point. The only way to attain and maintain a soil that will produce no weeds is to conscientiously do this sort of pottering at this time of year when seeds are most rapidly ripening.

A COMMUNITY TRANSPLANTED.

FROM PUTNEY TO ONEIDA.

VI.

Mr. Burt, as we have said, owned a small saw-mill, and this forlorn hope of infant Associations was a great treasure to us at the start. We had our nest to build, and the saw-mill furnished sticks and straws. Then it helped build a great industrial edifice (we thought it great till it was dwarfed by later buildings for the same purpose), in which it got new quarters for itself, and which contained a grist-mill and carpenters'-shop, a printing-office, and indefinite space for thick-coming fancies in the eye mechanical of the young Community. There the manufacture of the Newhouse trap was developed and grew, till monopolizing room and power, it pushed out the grist-mill, and the old faithful saw-mill itself was finally displaced.

Dixon says that Mr. Newhouse was "the founder of our fortunes." That would be a great deal to admit, but it certainly was a part of our good luck in coming here to get into connection with him. His name had been on the subscription-book of our Putney periodicals for eight or ten years, and such an odd name it was—"Sewell Newhouse"—we could not easily forget it. But that was all we knew about him till we came to Oneida. The first summer we lived here we occupied three different houses, and had no room in either of them large enough for a full gathering; so our immortal evening meeting had a temporary suspension of several months at that time. The little Indian hut, in which Mr. Noyes lived, frequently witnessed a kind of levee at the usual hour, so many of us calling that bed and window-sills, doorsteps and floor, added to the chairs, could not furnish us seats, and one person after sitting awhile would go out and give place to another. But every Sunday afternoon we had a meeting in full, on a barn floor cleanly swept and furnished with extemporized benches from the ever-handy saw-mill. Here strangers from the neighborhood occasionally stepped in. One day a well dressed, pleasant-appearing couple alighted from a carriage, and the horse being hitched they came up to the door. Mr. Burt knew them by name, and introduced them as Mr. and Mrs. Newhouse from Oneida Castle. Not many months after they joined the Community.

Mr. Newhouse had made a moderate living outside by the manufacture of steel-traps. His family came to this State from Massachusetts when he was about 14 years old. The country was new, and the woods and streams abounded in game. He was a boy for the place, full of the hunter's instincts, very fond of the gun and trap. The trap then in vogue did not suit him, and he set himself to make a better, and succeeded so well that a local demand for his traps soon sprung up, and he found he had a trade. His tools were a blacksmith's forge and anvil, a hand-punch, a swaging mold, a hammer and file. The extent of his manufacture was from one to two thousand traps a year. We find in the "Trapper's Guide," published by the Community some years ago, a sketch of Mr. Newhouse from which we make a short quotation:

"The characteristics which Mr. Newhouse possesses as a mechanic are, a critical eye, sound judgment of material relations, nicety of hand, and a conscientious attention to the minutiae of any mechanism, on which so often its proper working depends. As a trap-maker his original idea was to make faultless traps, and nothing could swerve him from this point. His solicitude has been that they should catch game, whether they caught custom or not. The reputation which has come to him on this basis has made it seem desirable to other manufacturers in some instances to pirate his name for the sake of giving currency to their imitations of the 'Newhouse Traps.' But this quality of particularity, so valuable in the pursuit of excellence, if not combined with other talents does not always lead to great business success; and the Oneida trap-maker would perhaps have scarcely risen above a local celebrity but for the introduction of him and his business to a new element of energy and enterprise in the Oneida Community."

In receiving Mr. Newhouse as a member, the Community had no thought of adopting his business; and his tools and his genius lay idle for the most part for the ensuing five or six years, he finding employment in

the gardens and nurseries which was somewhat congenial to his taste. Meanwhile a dozen of our young men had been getting an education in the machine-shops of Newark, New Jersey, and in 1855 the manufacturing destiny of the Community began to make a "humming in the tissues" of our dreams. Mr. Noyes had come on from a three-years' publishing campaign in Brooklyn, and was hungry for some diversion in the way of physical labor. About the same time came inquiries for Mr. Newhouse's trap from New York City and Chicago. Mr. Noyes, with that instinctive sagacity which makes him trusted in the Community as well high infallible in business counsel, directed attention to this opening, and the manufacture of traps was started. It were a long story to tell from beginning to end the growth of the trap business, from the time when it occupied a shop twenty-five by fifteen and was carried on by three men (J. H. N. being one), without water or steam or mechanical appliances only such as a good blacksmith has, till when it filled a great brick factory and the invention of machinery had reduced hand-labor in it to a minimum. Suffice it to say, that the average number of traps made now by the O. C. daily is equal to what Mr. Newhouse made in a year.

The trade was a lucky thing for us, but Mr. Newhouse himself would have been a treasure without the trade. To the sanguine eye of the Community there is a providence in the character of every particular member. Each individuality contributes to the perfection of the body. Each member is a "medium;" and Mr. Newhouse is our medium with Nature. We would keep in rapport with modern civilization the most elevated and *recherché*; but we would not lose our connection with the wild and primitive, or the barbaric if you please. We would know how to enjoy palatial luxury, everything good and beautiful that art has achieved—we would be at home in the precincts of a college—and yet we would not lose the woodman's tastes and pleasures. Mr. Newhouse is not a Hoosier, nor typical trapper in speech and manners; but love of the woods is ever green in his breast, and he keeps it green in the Community, inoculating every generation of boys with a taste for woodcraft. We should scarcely have had a Joppa (our cottage on the lake) but for Mr. Newhouse. From a boy he had haunted the lakeshore, and when we felt the need of rough refreshment, he knew the place for our cabin; he knew where there were friendly people, and where wood and lake and river combined to make it delightful.

(To be Continued.)

TWO MORE NEW METALS.

[From the *Scientific American*.]

The discovery of two metals is announced, named samarium and norwegium. Paradoxical as it may sound to speak of the finding and christening of a hitherto unknown metal before it has been either seen or handled, yet such is the case with samarium. As happened in the instance of the metal gallium, mentioned in the *Scientific American* a few numbers back, it has first become known to science by means of the spectrum analysis alone; nor can it be doubted, predicts one of our foreign exchanges, that in the verification of its existence by the senses it will, in due time, follow the same precedent. It is well known that by means of the characteristic rays which are seen in the luminous spectrum, produced by the combustion of any substance, it is possible to single out the known or unknown bodies which enter into the combination. As are the rays, such are the elements producing them. When rays are found answering to no substance already catalogued, the existence of some new body is naturally inferred from the fact. That was how gallium was first brought to light, and now we have a like history for samarium. M. Lecoq de Boisbaudran, who has greatly distinguished himself by his researches in this branch of science, found, as he was examining a mineral known under the name of samarkite, an emission of unfamiliar rays. He has inferred thence the existence in this mineral of a new metal, which he has accordingly named samarium, and all he has now to do is to isolate it from the other elements with which it is as yet combined. This has already been done for another new metal, norwegium, patriotically so named after his fatherland by its discoverer, Professor Tellef-Dahll, of the University of Norway, who detected it in a metallic compound of arsenic and nickel. The professor has even determined the principal properties of this new metal, which he describes as being white, slightly malleable, of about the hardness of copper, and fusible at a dull red heat. Its density is represented by 9.44, and its chemical equivalent is 145.

LET IT PASS.

Be not swift to take offense;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong;
Which will disappear ere long;
Rather sing this cheery song—
Let it pass!
Let it pass!

Strife corrodes the purest mind;
Let it pass!
As the unregarded wind,
Let it pass!
Any vulgar sounds that live,
May condemn without reprieve:
'Tis the noble who forgive.
Let it pass!
Let it pass!

Echo not an angry word;
Let it pass!
Think how often you have erred;
Let it pass!
Since our joys must pass away
Like the dew-drops on the spray,
Wherefore should our sorrows stay?
Let it pass!
Let it pass!

If for good you've taken ill;
Let it pass!
Oh, be kind and gentle still!
Let it pass!
Time at last makes all things straight;
Let us not resent but wait,
And our triumph shall be great;
Let it pass!
Let it pass!

Bid your anger to depart;
Let it pass!
Lay those homely words to heart;
"Let it pass!"
Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song—
Let it pass!
Let it pass!

—All the Year Round.

INDUSTRIAL SYMPATHY.

[From the Northwestern Christian Advocate.]

They do differently in France. It is only in very recent years that we are learning how many really good things grew out of that dreadful social volcano, the French revolution. We do not forget that that orgy of blood and hate also developed much that was evil. The French revolution was French nihilism come to a life-and-death grapple with the old *régime*, and the old *régime* fell, carrying with it a vast amount of hoary oppression and prescriptive wrong. For one thing, the land system of France was entirely reorganized. The nobility, who had left their estates in the reign of Louis XIV. and swarmed into Paris to flutter about the court, did not mingle with their tenants, and cared for nothing but to wring from them the last sou. The nobility were banished from France by the revolution, and their estates confiscated and divided among the peasantry in small parcels of a few acres each; and there is probably nowhere on the earth a more thrifty class of husbandmen than the farming peasantry of France who own their own land and homes. The chief cause of the French revolution was a lack of sympathy between the lower classes and the oppressive aristocracy. The lower classes arose in their wrath and might, abolished the aristocracy and raised and maintained the banner of liberty, fraternity and equality, and to-day there is no nation in the world where there is less caste, less class feeling, than in France. There is no nation where capital and labor are so thoroughly harmonized, where employer and employee are less antagonistic.

The September number of *Harper's Magazine* has a very valuable article which presents the history of the celebrated industrial society of Mulhausen in Alsace. The history of this society is luminous with facts tending to solve many of the difficulties which in England and the United States surround the labor question. Alsace, it is true, is now a portion of the German empire, and has been since the disastrous war of 1871; but this industrial society is peculiarly a French institution. The Mulhausen idea is that coöperation of some sort is to be cultivated between the capitalist and the laborer; and coöperation always involves sympathy. This manufacturing city of Mulhausen seems to have adopted the idea (strange to most Anglo-Saxon manufacturing communities) that the workman, the working woman, and the children of working men and women must be cared for decently, scrupulously, and honorably, and even made happy if possible. It supports a *crèche*, or place where young infants can be left for the day, and cared for in a kind and motherly manner, while the mother is at work. It has a society which furnishes

nurses and midwives, and pays regular wages to the mother for six weeks, thus leaving her at her own home to take care of her infant and her own health for that period. The town provides out of the public fund for kindergarten schools, where all the children from three to six years of age are kindly and properly disciplined, especial care being taken to develop them physically. For children of the age from six to fourteen, primary schools are established, where the attendance is obligatory both practically and legally. Then follow the schools for especial education to fit youth for work in the various spinning, weaving, and other factories—such as the Communal college, which gives, practically, what would be called in this country a good high-school education, besides evening instruction in special knowledge needed in the shops and factories. In these schools students spend an hour each day in the work-shops, under the eye of their tutors. The school of mechanical spinning and weaving teaches the theory of the machines used, and their practical management, together with all the manipulations and accessory matters necessary to know how to conduct a similar industrial establishment. A powerful steam-engine operates the machines of the school, which are managed by the pupils. Besides these schools, there is a school of design, and a school of industrial chemistry.

During the last few years of our commercial depression, we have adopted from England, and made common and hateful, the word "tramp." It involves all the superciliousness and dislike which an aristocratic money-lender or landlord or capitalist frequently feels toward a pauper or poverty-stricken tenant. We have almost (and to our shame) learned to believe that a tramp is an outcast, a pariah, an enemy to all mankind. Whereas, most of these men who have swarmed the highways and the railway tracks for years with a dingy bundle dangling from a stick, and trudging on through the world knowing not where to lay their heads, were once industrious persons. We have had no sympathy with or for tramps. But we ought to have had, and then we should have known what to do with them. Mulhausen, with sympathy for the workingman, has a heart for the woes of the tramp—feeds, lodges, aids him, and sends him on his way with hope in his heart instead of despair. For the tramp, Mulhausen has provided its inn for the poor, which is described as follows:

"Poor workmen, without work, traveling in search of it, are often, from want of money, cruelly embarrassed. Not knowing where to pass the night, they are very unhappy, and are sometimes tempted to seek refuge in culpable actions. With the intention of offering them a refuge, and at the same time aiding them to find some employer who will engage them, Mr. Jean Dolfus, in 1859, founded an inn for the traveling poor. There are two large halls—one for men and the other for women. The guests are given a supper of soup and as much bread as they wish. When they leave they are allowed to carry some bread with them. This inn had entertained more than eighty-five thousand persons up to 1876. This town also takes care of the old, disabled workmen, and no laborer need be troubled about what shall become of him in his old age."

We are satisfied that coöperation of some kind between workman and capitalist is the thing which is to solve many of the problems of labor, which have begun to present themselves even in this country with alarming force. Once let capitalists understand that they are to feel a sympathy for their men, and are to plan and work with them and for their benefit, and we shall find workmen as much more efficient than now as they are more hopeful; and employers will learn that the few per cent. of their own profits which they may devote to the assistance of their men will return to them in the increased profits growing out of their increased efficiency.

PAYING FOR THE FUN OF WAR.

BY SYDNEY SMITH.

Taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot; taxes upon everything which it is pleasant to see, hear, smell, feel, taste; taxes upon everything that comes from abroad or is grown at home; taxes on the raw material, taxes on every fresh value that is added to it by the industry of man, taxes on the sauce that pampers man's appetite and the drug that restores him to health, on the ermine that decorates the judge and the rope which hangs the criminal, on the poor man's salt and the rich man's spice, on the brass nails of the coffin, and the ribbons of the bride; at bed or board, couchant or levant, we must pay. The school-boy whips his taxed top, the beardless youth manages his taxed horse with a taxed bridle on a taxed road, and the dying Englishman, pouring his medicine which has paid seven per cent. into a spoon that has paid fifteen per cent., flings himself back upon his chintz bed which has paid twenty-two per cent., and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded

for burying in the chancel; his virtues are handed down to posterity on taxed marble, and he is then gathered to his fathers to be taxed no more.

ONE THING AND ANOTHER.

On to Cabul!

"Barkis is willin."

The Pine-Tree State is mainly Republican.

Mr. Jewett, of the Erie Railway, is surely a good "receiver." He gets \$40,000 a year for performing the duties of that office.

That was a wise Dutchman who said, touching the question of his deceased wife's being reconciled to death, "Mine Got, she had to be resigned."

Boston has a school for carving and modeling, but it is wholly dependent on fees and contributions. It will reopen in October provided it can raise \$1,500.

There are now 835 persons engaged in the study of Entomology in the United States, and yet the *Doraphora decemlineata* is allowed to ravage our potato fields.

In 1878 the four States of Illinois, Wisconsin, Indiana and Kansas produced 267,783 tons of rails, or upwards of 30 per cent. of all the rails produced in the United States that year.

The war of the telephones has begun. The trial of a large number of suits between the rival inventors will take place next February. Verily, the way of the inventor is hard.

Sitting Bull is a powerful savage with a massive face—as big, say, as a ten-quart pail—and with plenty of room on it for the display of deep-plowed lines of decision about the mouth.

"Gentlemen may cry peace, peace," but Herr Krupp keeps on making big guns. Has just completed one that takes 440 pounds of powder and a ball of 1712 pounds to charge it.

The very few hops which have straggled in from their poles this fall are more precious than genius in the eyes of our farmers. Hops are high though they have had to "come down" lately.

A Bay-State Yankee is about to build a railway across the Isthmus of Tehuantepec. He is said to have secured the right of way and a subsidy of \$12,000 a mile from the Mexican Government.

The country merchant has been getting money enough and courage enough lately to go to New York and buy his goods. That commercial sorcerer called a "bummer" finds somewhat less to do.

The report that Reynolds, the polygamist, is having a soft time of it in confinement is stoutly contradicted by the Department of Justice. He fares no better than others convicted of serious offenses.

Admiral Ammen is a close kind of a man, and is believed to live for just one thing, and that is to see a ship-canal across the Isthmus. When Grant comes home, then, look for a serious attempt to carry out the Nicaragua project.

Commander Schufeldt, who went out in the Ticonderoga to hunt up points of interest to the United States, has been sending home specimens of the British fabrics which are in demand in Africa. The use of these specimens is obvious.

It is twenty-five years since the two camps of New York Democrats hated each other more than they did their natural enemies, the "Vigs." In 1854 the division was into Soft Shells and Hard Shells: now it is into Tildenites and Tammanyites.

Congressman Chalmers, who made himself so conspicuous last winter, has come out of his summer retreat in the mountains of Virginia and declared himself in favor of giving Gen. Hancock the presidency. Tilden is nothing but a lawyer—sharp and tricky—he thinks.

New York has gone Republican, that is, the Democrats have split into two factions. The rural Democrats have re-nominated Gov. Robinson, and Tammany has nominated John Kelley for the gubernatorial office. What is this but giving the kingdom to David—Cornell?

The traders of New York are happy. Prices are better, country merchants are buying "early and often," and discounting their own bills and paying cash on delivery. The city merchant is selling his own goods, and the glib tongue of the auctioneer hangs comparatively idle.

Mr. C. L. Brace, the philanthropist, regards the "placing-out plan" as the very best way of disposing of homeless and destitute children. The Children's Aid Society of New York has in twenty-five years "placed" 40,000 such in country houses, where they are looked after by the Society.

England seems to be governed by an old novelist, while India is ruled by a comparatively young novelist as well as poet. That speaks well for the literary guild of Europe. It is some comfort to know that our President is a gentleman and scholar, and not a mere politician and business man proud of his "horse sense."

In the London Board Schools all assistant mistresses and female pupil teachers after the second year are required to

teach the cutting of garments and all other branches of needle-work to the children under their charge. We are beginning to do sew in the schools of this country, and we shan't say it is kneedeless instruction.

Alexander H. Stephens has received \$35,000 for telling his story about "The War Between the States." And yet that man has been in danger of being blown away and killed most any time for years. He seems to be an example of what brain can sometimes do without much belly or muscle to assist it. Chirk up, my little lean fellow!

Thompson, the County Clerk of New York City, that Robinson put into the place of Gumbleton, removed, thereby splitting the Democratic band of brothers in this State, is a comfortable-looking young man with a very exaggerated stomach. If his dog should stand under Thompson's belly he could not begin to tell "where ish dat tam dawg."

There are twelve wholesale houses in Geneva, Switzerland, which are supported by the sale of American canned meats. This trade has suffered lately on the continent in consequence of several consignments having been condemned at Havre as unfit for food. The German authorities have also found samples of American beef and bacon so carelessly soldered as to make the consumer in danger of lead poisoning.

Mr. George Jacob Holyoke, who for forty years has been known as a writer, lecturer and leader in workingmen's movements in England is now in this country. He is tall, and has a clerical look and demeanor. He speaks in a very low voice, and is very positive in stating his opinion. He will study the New York tenant-houses, and look out for the best places on which to carry out the English schemes for coöperative emigration to this country.

The delights of "summering" among the mountains and at the salt seashore are very much diluted by thinking that "after paying the landlord's prices for rooms, board and attendance, you have still to purchase the consideration of that stately functionary, the head-waiter, bribe your immediate attendant at the table, and subsidize the various kitchen departments, before you can be sure of your seat at the table, faithful service, and well-cooked food."

The Liberals—such as they breed in Belgium—have now a majority in the parliament, and they have determined to take the public-schools out of the hands of the priests, who since 1842 have had complete control of them. This, you may believe, has brought on a lively combat between the State and Clergy. The latter are beginning to refuse absolution and the sacraments to those persons who take the places of the curés in the work of teaching the children the catechism.

The gold comes marching home. It is calculated that not far from \$20,000,000 have been gained from Europe of late, and this, too, before the cotton export has been much felt in the foreign exchange market. We may say with safety, "And still it comes." This may account for the good feeling in business circles. We believe it is agreed that gold is one of the convenient things to have. You may send all your wheat and cotton to Europe, but the balance of trade will never give you Salisbury cathedral nor a castle on the Rhine.

Kentucky has a new Governor—Dr. Blackburn—and the question is, whether he is not that Dr. Blackburn who in 1864 was reported by the United States Consul at Bermuda as being engaged in an attempt to introduce yellow fever into all our Northern cities by means of infected clothing, sent from the West Indies. The Cincinnati *Gazette* has a "Blackburn department," and asks daily whether he is or is not that infamous Blackburn. The new Governor is exceedingly tardy with the oral, and does not even try to prove an *alibi* nor a negative.

The American has set his heart on the Nicaragua ship-canal. The total distance from sea to sea by that route is 180 7-10 miles. Of this there will be 56 of lake, 63 of slack-water navigation on the San Juan, and 61 7-10 of canal. Brito, ten miles north of San Juan del Sur, will be the Pacific entrance, and Greytown the Caribbean entrance. The estimated cost of a canal, from 106 to 150 feet in width at the top and 26 in depth, is placed by Commander Lull at \$66,000,000. This route will have twenty-two locks and no cyclopean tunnels.

This is said of the late Benjamin Robbins Curtis, a somewhat prominent figure on the Massachusetts bench: "He had examined the evidences of Christianity with a lawyer's scrutiny, and had found them to be sufficient and irrefragable. His own belief, however, rested mainly on the adaptation of religion to the necessities of his nature, and the impression produced on his mind by the study of the Scriptures, especially the New Testament. He relied upon the Divine Power as the condition of success, and once remarked to a friend, after his retirement to private life, that he never took his seat on the bench, or rose to charge a jury, until he had first offered a silent prayer for wisdom and guidance."

The question whether the remains of Christopher Columbus were carried to Havana in 1795, upon the occasion of the cession of Santo Domingo to the French, or are still remaining in the cathedral church of that city, was referred by the Spanish Government to the Royal Academy of History of

Madrid, and Sir Travers Twiss, the distinguished publicist, has set forth in a monograph, that the transference of the remains in 1795 was made with the utmost caution and with great formality and solemnity, so that it would require overwhelming proof, to conclude that a blunder had been made and the wrong body carried. "The evidence at present forthcoming is," according to Sir Travers, "insufficient to displace the established belief."

This is what S. G. W. Benjamin says in *Harper's* for October concerning Bierstadt, whose "Yosemite Valley" and other Western scenes have made us think him the great American painter: "Bierstadt's smaller California scenes are generally more valuable than his large ones for artistic quality, and one of the best compositions we have seen from his easel is a war sketch representing Federal sharpshooters on the crest of a hill behind some trees. This is an excellent piece of work, fresh, original and quite free from the Düsseldorf taint, and confirms us in the opinion that Mr. Bierstadt is naturally an artist of great ability and large resources, and might easily have obtained and held a reputation as such if he had not grafted on the sensationalism of Düsseldorf a greater ambition for notoriety and money than for success in pure art."

The negro exodus was, very properly, one of the subjects considered at the late session of the American Social Science Association. Frederick Douglass sent in a paper discouraging the exodus; said the negro is better off to-day than he has ever been; that the exodus is ill-timed, for the negroes are not destitute; in Georgia they are now paying taxes on \$600,000, and in Louisiana upon forty or fifty millions; that a great and paramount principle of protection to person and property in every State in the Union is at stake. On the other hand, R. T. Greener, a colored Professor of Howard University, said: "The negro must follow Senator Windom's four alternatives—fight, be protected by the military power, have his rights enforced by the courts, or secure them through emigration." He illustrated each of these. "None," he said, "were available or practicable except the last."

Mr. Garfield has been explaining that the chief cause of uncertainty in forecasting the result of elections in Ohio is the constant movement of population in that State. He estimates that while Ohio has received about 750,000 of her population from the East, she has parted with 770,000 to the West. A correspondent of the Cincinnati *Commercial* reminds him that by the census of 1870 there were no less than 139,000 Southern-born residents of Ohio, part of an increasing movement northward which has been going on for at least seventy years. Comparing the statistics for other States, it appears that the Southern emigration to Indiana and Illinois was considerably larger than that to Ohio, and that regarding the whole of both sections "where one Northern man goes South to live, five Southern men move into the Northern States and stay there." The results of the approaching census will, therefore, be looked for with great interest, and "not for political reasons only."

Bismarck seems to have got the support of the Catholic party, or Ultramontanes, in Parliament long enough to secure his financial and other measures, but peace with the Vatican comes slowly, notwithstanding all the talk to that end. The Vienna *Correspondence Politique*, a semi-official sheet, has a letter from Rome which professes to tell the story of the negotiations which Monseigneur Rouatte was sent as nuncio to carry on. The writer says Bismarck is firm in refusing to surrender State control of religious corporations, or the obligatory university education by priests, or the obligatory communication by the bishops to the Government, to all their appointments, or the State Educational Court at Berlin, which has jurisdiction of clerical offenses against the law, or the obligatory return by the bishop of all above a certain amount inflicted on priests. "In fact," says the *Nation*, "it would appear that all Bismarck offers is to fill the places of the dead bishops, and let the exiled ones come back to their Sees."

The American Social Science Association has been in session at Saratoga, and a great variety of interesting papers read. President Porter of Yale thought philosophers made poor teachers, and that "men of research" would be much benefited if they were obliged to bring their alleged discoveries to the test of the school-room. "Many an extravagant hypothesis might have been nipped in the bud had its romantic originator been forced to state and defend it before the scrutinizing judgment of a class-room of not over-reverential youth." Professor Barnard would deprive our little fresh-water colleges of the power of conferring degrees. "All England, with a population of 23,000,000, has only four universities; the State of Ohio with 3,000,000 population has thirty-seven, and any one there can make you an LL. D." Prof. S. Wells Williams of Yale says we don't know the Chinese. "It will take a century, at the rate they have been coming, before half a million can find a footing here." "The name Coolie is not Chinese but Bengalese, being the name of a hill tribe in India who go down to the plains in harvest-time and return when it is over."

And now that Afghanistan business has got back to where it was in the beginning, and it has got to be all done over again. Had hoped that we should have no more of it, and

that we could go on with our weaving and our plowing and our music. The late trouble began by the Viceroy of India demanding of Shere Ali, the old Ameer, that a British Resident should be allowed in Cabul. The middle was the invasion of Afghanistan by the English. The end was the flight of the old Ameer and the consent of Yakooob Khan, his son, to have Colonel Cavagnari, with a small camp of attendants, sit down in Cabul as British Resident. *Presto change*. The prompter has whistled and the whole stage scenery has shifted. Recently a mob of Afghans, over whom as well as over all the Afghan tribes the new Ameer seems really to have very little control, made a sudden attack upon the Residency, and of the seventy-five persons connected with it only a few native attendants escaped. This is nearly a repetition of what happened in 1841, when only one man escaped to tell the tale in India. The Afghan mob lost over 300 killed in this affair, which came upon the Indian Government quite unexpectedly, and the army is not in condition to advance at once and with effect. The regiments have been weakened by the cholera, while the transportation service has to be reorganized. General Roberts is, however, doing his best to gather up his wrecked forces and push on from his station in the Kuram Valley. It seems to be comparatively easy to get Cabul, but not so easy to hold it. The Afghans have some power of attack, while they have but little power of resistance.

Rank, precedence and heredity distinction are very interesting to contemplate as social phenomena and at a distance. The shadows they cast are half serious and half amusing. Says Richard Grant White: "Precedence in England extends even into the servants' hall and the kitchen. This is manifested every morning. At family prayers all the house servants attend, just as they used to do here in families in which that domestic discipline was kept up. A row of chairs is placed for them in the breakfast-room, and they enter and take their seats. The head of the house reads prayers and the lesson of the day, or some other part of the Bible. I observed that the servants in each house always entered in the same order, the housekeeper marching at the head of the line, and taking the seat farthest from the door. And it was, I am sorry to say, rather funny to see some dozen or more of them pound solemnly in and plump stolidly down upon their seats. After prayers are over, they of course rise and go out. But I saw that they did not go out in reverse order, the one nearest the door going out first, as would have been natural and convenient. They rose, stood in a line, and then the housekeeper went out first, followed by the servant next her; and thus the line doubled upon itself, the file thus telling itself off, so that the one who entered the room last left it last. The order of entering and leaving was the same. On speaking of this, I was told with smiles that precedence was strictly observed among them; that in the servants' hall the housekeeper took the head of the table, the butler the foot, and that the servants, upper and under, had places strictly assigned to them according to the dignity of their positions. What is the order of their sitting or of their going the lord of precedence only knows; but I suppose that the my lady's maid sits on the right hand of the butler, and my lord's own man on that of the housekeeper. At dinner they sit together at the common table down to cheese; and the upper servants only rise and go in state to dessert in the housekeeper's room. The upper servants are those who have servants under them; an upper servant never wears livery. When visitors at a great house bring servants with them, the guests in the servants' hall are formally assigned places strictly according to the rank of their master or mistress. I learned also that servants do call each other by the titles of their masters and mistresses, and that this incident of 'high life below stairs' is no fiction."

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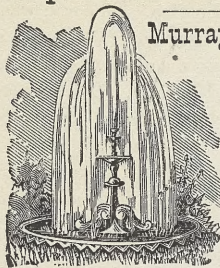
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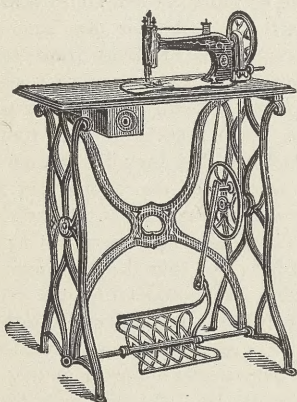
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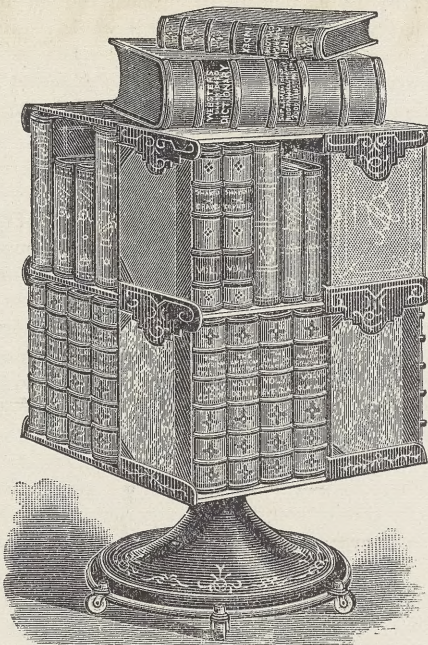
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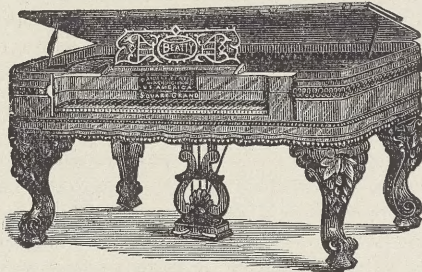
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